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31 1st February 1958
 Mr. H. E. Miguel Serrano
 Chilean Ambassador
 New Delhi.
 Glorious Immortal Atman,
 You visited this ashram several
 times. You have studied with great
 interest the Spanish translation
 of my books "Kundalini Yoga,"
 "Hatha Yoga," and "Science of
 Pranayama." You are practising
 Yoga Sadhana. You are following
 the way of Truth, Simplicity,
 and Love. You are indeed blessed.
 Kindly stay in the ashram
 for a month for intense
 Sadhana. Cordial greetings.
 May Ganga bless your Excellency
 on Rath Sati. Sivananda

RELIGIOUS CALENDAR

(Sivanandanagar)

[18th Feb. to 20th March]

February

18 Amavasya

March

2 Ekadasi

3 Pradosha Puja

5 Purnima; Holi; Sri
Gauranga Jayanti

16 Ekadasi

17 Pradosha Puja

19/20 Amavasya

Special Ganga and Lakshmi
Puja on all Fridays

Poor-feeding and Sadhu
Bhojan on all days.



THE DIVINE LIFE

Volume Twenty

February, 1958

Number Two

Sivaratri Message

GOODNESS IN THE PATH TO GOD (*Sri Swami Sivananda*)

Salutations and countless prostrations to Blessed Lord Siva, the glorious Yogeeshwara, the Great God, whose grace destroys the bondage of Avidya (individual nescience) and bestows joy, bliss and immortality unto the devout seeker. Lord Sankara is the Supreme Being presiding over the third aspect of this cosmic process, namely that of dissolving the projected names and forms and reabsorbing manifestation back into the original state of the pristine nameless and formless unmanifest Being. The Mahasivaratri is a most auspicious and unique holy day of worship, especially consecrated and dedicated to this third aspect of the Supreme Transcendental Spirit, the Absolute Satchidananda, the One without a second.

This holy tradition of the Mahasivaratri worship of Lord Siva carries an eternal message to mankind at large. It also bears a special message to each and every spiritual aspirant and seeker of whatsoever faith, creed or religion he may be. Siva is veritably supreme Auspiciousness. He who would approach the Divine must verily make himself a repository of all

that is auspicious, good, Sattvic and pure. Illumine yourself with the light and the radiance of virtue. Infil thyself with the peerless wealth of Divine qualities, or Daivi-Sampatti. Verily thou shouldst be an embodiment of Yama-Niyama and Sada-chara. Seat thyself steadily upon the firm seat of virtue, if thou wouldest aspire to offer worship unto the Most High. Himself based upon holiness and auspiciousness, the seeker indeed becomes fit to adore and attain Siva the most Auspicious. This is beautifully brought out in the holy narrative of the Sivaratri story wherein the lone hunter caught in the dense darkness of the deep forest, is described as having offered his spontaneous, unconscious worship to Lord Siva seated upon the holy Vilwa tree. His seat upon the holy Vilwa tree symbolizing, as it does, the seat of virtue, reveals the essence of true worship. Secret of successful worship is purity and goodness. Know O seeker, that the secret of spiritual attainment is a life of Dharma. Hence sages proclaim unto the world that the path of righteousness leads to happiness and blessedness. Reflect the ideal in thy own

life. Moral rectitude and ethical conduct of life is the essential condition of true prosperity and auspiciousness. This is the indispensable pre-requisite and the only way to real happiness. You cannot base your life on evil and expect to attain the Divine. In the darkness of the night and the terror of the jungle the lone hunter sought divine succour. The seat whence he offered his worship and prayer was the holiest and one most pleasing to Lord Siva. In the universal context *Dharma* is that seat. Darkness and terror once again engulf mankind in this age. It has strayed into the jungle of ungodly ideologies, selfish group-life, hatred and greed. The terror of mutual self-destruction grips the heart of the greater part of humanity. The light of reason has receded from this age of enlightenment. Wherein lies the way out of this?

O man! worship Siva, the Auspicious. O humanity! hearken to the whispered message of the sacred night, the holy Sivaratri—Be good. Offer thy adoration to the most auspicious Lord. His grace redeems and transforms. Modern mankind must return to *Dharma*. The world based upon righteousness alone can realize the ideal of Universal welfare and lasting peace that the political leaders profess to be striving after. Divorced from goodness, virtue and righteousness man can never, never expect to find auspiciousness and prosperity. Without *Dharma* there is no peace or happiness. Without virtue there can be no welfare.

Behold Siva, the Great God! See Him resplendent with the light of inner Self-absorption. He is Siva, the Self-absorbed. Siva is dead to the world around

Him. He is sunk in oblivion of the objective universe. His entire being is immersed in the steadfast contemplation of the Transcendental Ideal. He is the Yogeeshwara. Mankind in its pursuit of the true and lasting welfare must grow into this Siva. Be above the lure of lower earthly objects. Turn away from base ambitions. Direct all your energies towards the ideal of a good and noble life of tolerance, sympathy, compassion and love of all men. Charity and generosity should guide your dealings with the rest of the world. The Ideal of Goodness must absorb the total attention of the man as well as the State. This is the necessary step to the realization of the welfare-state of auspiciousness and prosperity.

To be steadfast unto the Ideal—this is Siva. To be impervious to all factors contrary to the Ideal—this is Siva. To be based on absolute righteousness and virtue in your attempt to realize this Ideal—such is the message of holy Sivaratri. Idealism is indispensable. Idealism is not absence or lack of Realism. Idealism is the flaming force to utilize existing reality unto lofty achievement. To be a realist should not mean to be caught in things as they are. Idealism should powerfully lift mankind from the present conditions to greater heights. Siva's and Sivaratri's message is verily a call to *Dharma* and Idealism. It is a call to turn away from the "Preyas" and be drawn fully towards the "Sreyas." Happiness of humanity and world-welfare lie that way. May self-restraint, virtue, goodness and Idealism guide mankind towards prosperity, auspiciousness and progress. Om Namah Sivaya!

THE SIGNIFICANT NOW

(*Sri Florence Barker*)

[U.K. Secretary of the International Cultural Forum]

The many loving appreciations of Sri Gurudev, Swami Sivananda, by his devotees, cause one to realize, with a sharp shock to one's conscience, the immense importance of the *now*, the present moment, so fleeting. For Swamiji lives each perfect day in the setting of eternity; the *now* is the living realization of his whole philosophy. "Do not postpone doing good deeds, for there is no certainty of life" is one of his sayings. "Do it now!" He tells us somewhere that one Pareekshit "got seven days' time to work his way to salvation, but human beings cannot be sure they will exist even for seven seconds; the breath may stop at any moment; therefore everyone should strive his best to attain Self-realization this very moment."

Some of us may repose on past achievements, buoying ourselves up on the soothing recollections thereof, or on the glowing prospects of good resolutions for the future, but the bedrock is not what we did or may do some other day, but the shifting quicksand of the *now*, the living up to one's own Self at its highest in the immediate present.

Every moment of the day for this wonderful personality, this God-realized Sage, is fraught with significance and filled with fruitful activity. It is a sublime effort on behalf of humanity, fired by a burning zeal for its redemption from the chains of the material, for a reappraisal of life and a transvaluation of values; for remoulding man in the image of God.

Outstanding amongst the projects for this purpose is the Yoga-Vedanta Forest University, which brings its Chancellor at once right into the front rank of pioneers in this important field of education. This

University of the Spirit, where students are transformed into saints, with its modest equipment and its vast spiritual outlook, set in the beauty and simplicity of the forest campus, marks a highlight in the development of the theory of education and is a signpost for the future. Here the curriculum is the actual life of the student, based on the Sage's own experience and precepts. What a wonderful trilogy that this physician to the soul, this psychologist and healer of the crooked mind, should also be a Doctor of Medicine and able to bring relief to the diseased body and to popularize the Ayurvedic science!

Such a life as this, lived at the foot of the Himalayas, is not a withdrawal from but an entry into the innermost soul of the world, in touch with it at almost an infinity of points. Under such circumstances, human life has indeed become divine. "The wise," he says "exchange their lifetime for the Lord's blessings..... the foolish man loses the precious gift of his human birth if he does not, through right exertion, try to earn the Lord's blessings before the end of his life."

What an example to us not to fritter away our precious time in worthless trivialities or evil-producing activities. Let there be no more wasted moments. "Life is short, time is fleeting, realize the Self" is one of his proverbs. So, let all our actions be performed as offerings to the Supreme Being and when we do take time off from the heavy tasks we have set ourselves in His service, let it be for adoration and worship of Him without whose Power we should be helpless to perform them, and with deepest gratitude at having been given such a life as that of the Saint

of Rishikesh as an example to follow, to steady our failing footsteps, bring firmness to our wavering minds and enthusiasm to our often apathetic souls.

It seems almost an impertinence to have made these few remarks, but they are meant in all humility as a small tribute, with heart-felt delight at being once more

able to send greetings from the United Kingdom Branch of the International Cultural Forum, and we in the West particularly rejoice that Swami Sivananda should have had amongst his innumerable accomplishments, so wonderful a command of the English language and thus be in a position effectively to transmit a sorely needed message to the Western world.

MASTER SIVANANDA AND INDIAN YOGA *

(*Sri Eydind Kulsrud, Sivananda School of Yoga, Oslo, Norway*)

I shall say about Yoga and the benefit for the human beings from this system. I bow to Dr. Sri Swami Sivananda who is my Guru and mention about his work for the uplift of humanity.

Swami Sivananda is born in India and he is my Guru. The word Guru means Teacher in our language. He studied medicine. Then he set out to work rather serve the purest of the pure.

He has met lots of Yogins travelling all over the country and learned how they lived and how they could help others both bodily and spiritually. He ultimately understood that the ancient old Indian culture which was hidden in different Yoga systems could help the human beings a lot all over the world.

In the year 1936, he founded his own Yoga-Vedanta Forest University at Rishikesh on the banks of the holy river Ganges. He had no account in the bank or other kind of capital. He could also not get any help from any organization or from fortuned people. He was alone and as our famous editor "Ibsen" says "He who stays alone stays strong" and so also with my beloved Guru Sri Swami Sivananda.

He also studied philosophy and perfected himself in this subject. Soon all over the country, the word about his selfless service went and he was not standing alone

for very long time. He got his hands full of work. A hospital in the forest was erected by him for treatment in the natural way (diet), with surgeon ward and X-rays ward. He believed in healing by prayers as well as in the cure by an hospital. He founded out also a drug-department with harvesting and cultivating drugs. Then people came in throngs to help him. Somebody travelled and held speeches and gathered money for the expansion of the activities for the cause of mankind. Others wanted to write books about his Ashram and its activities. But Guru once said, "If you want to help me, then start washing hospital equipments, floors and do nursing work." It was several unselfish people that settled by him and did do their duties only for the reward of the service.

Today this Ashram has about 250 inhabitants and none of them has any salary or other form of wage but they are provided with free boarding and lodging.

A good number of pilgrims, students, sages and others from the whole globe are visiting this Ashram and paying respects to this Great Master. They needn't to pay anything for their stay. They receive learnings from Swami Sivananda's inspiring spirit.

The sick people are treated free of cost. People all over the world send their

gifts to our dear Guru. God helps his children and to this day no one has had to go away from him without help, both bodily and spiritually.

Apart from the embracing work (that would keep a western man busy) he has got time to give about 300 books all about Yoga and other Indian learnings, different religions and so on. Also about Vedanta, but we shall not mention this science here tonight, but keep us on the Yoga system.

He gives 4 different magazines: The Divine Life, Wisdom Light, Health and Long Life and the Yoga Vedanta Forest University Weekly. Swami Sivanandaji has found out that all living religions are one. We will find the same moral bid, the same health advertisements, the same punishing bids for evil doings in every religion. And that the prophets are sent from the same God in certain times to renew the learnings to the human beings, no matter where they are and who they are. He doesn't deny any living religion or any prophet or sage.

He wants to help a bad Christian to be a better Christian, and a bad Hindu to be a better Hindu, and he wants to use the Yoga system to be the bridge-builder between the East and the West.

He has originated the religion of heart. From the intoxication of his learnings, we all become brothers both brown, dark, red, and white people. How can Yoga be a helper in this task. Let us first get the short history of Yoga and the use we can have of it.

Yoga is a very old system, i.e., 6000 year old. We might well talk about several different systems of Yoga. But now we will take a view of one special system of Yoga, i.e., Hatha Yoga.

The word Hatha Yoga is tried to be translated with the following meaning: 'To make the body to the tool of the soul'.

Yoga means unity and then with the One or the Absolute, or the only true living God. The explanation of God or the OM is: Omnipotence, Omnipresence and Omniscience. He is the viewer or seer not to be seen. He is the originator without being originated. He is nearer you than your breath and farther away from you than the East and West. He is present in everything—in trees, bushes, flowers, people, deers, etc. God is life and the life is God.

As told before, it has many systems of Yoga but peculiar for them all is that all of them lead us to Vairagya (Sindro) everlasting peace and eternal bliss. Hatha Yoga through its Asanas, breathings and exercises gives us a smooth and healthy study.

Yoga is not cult, doctrines, rituals or superstition. It is no 'ism'. It is real and perfect Science about the body and mind or soul printed down of Yogins from time to time—from Guru to Chela (disciple).

It is simple and very easy to learn if you start with the beginning and not as people usually do here in the West. Start with the higher forms as Raja Yoga. That will be as if you build a house on sand as it says in the Bible. When the hurricanes come and the rains shower down, it will stay no longer and go vaster. You must build your house on the rock and it will stay no matter how strong it rains or blows.

You have to tread the path with easy small steps and gradually take bigger tasks. Every Asana you can do you will feel more and more comfortable and after practising the Asanas for a while you can start with the Pranayamas and so the spiritual disciplines as concentration, meditation and inquiry inside. After that you can start to eradicate your bad habits by Mantra Yoga and you might conquer them peak by peak, for now you know the road to go.

It does not matter much to know what you are today and what you were yester-

day. You cannot change a bit of the past and you can master if you will the happenings of just now. You form yourself what to be tomorrow. It may sound funny, but I guess it will make it more clear for you what I mean what I say about the Yoga learnings.

"You are to-morrow what you think to-

day" and you sow a thought and harvest a habit, from habit to character the way is not very far, may be a little longer from character to fate, and you come to that point that you have sunk into it and cannot usually come out of it by your own power. You have to get aid and the aid is Hatha Yoga.

THE PROCESS OF EVOLUTION

(Dr S. Krishna Rao, MB, BS, DMR, Madras)

We all have come into this world, each one of us to live his own span of life and ultimately depart. We eat, drink, sleep and live our lives as we think fit. We do not know wherfrom we have come and whereto we shall go. Like arrows shot from darkness, coursing through a beam of light we again disappear into darkness. This life is common to all life whether of the vegetable or animal kingdom. But what distinguishes man from all other living creatures is, he possesses intelligence and the power to discriminate good from evil. Man alone has the power to question why he was born in this world and the aim in life.

Science tells us that life started on this planet in unicellular organisms and the theory of evolution tells us how they evolved themselves progressively in millions of years into fishes, frogs, birds, mammals, monkeys and ultimately into man. Man is the peak of perfection as regards physiological evolution and any further growth is only in the direction of psychological development. They do not know what the ultimate goal is. The ancient seers of India and Rishis who are as much scientists as the modern scientists observed, studied life in its entirety in reflective meditation and have come to intuitive understanding of the course of life and the aim. They tell us that each individual soul is on its onward march to perfection

and in the course of its development has to take births after births each time evolving both physiologically and psychologically. Evolution from lower animals into man is only part of the great saga. Every soul starts its journey from the animal, evolves into man and then continues to progressively climb up the ladder of evolution till it reaches perfection or God-realization. God-realization is the aim of our life. The ancient seers declare that the soul continues to be reborn again and again to experience the results of the actions done in his previous births each time making a little progress till at last he reaches the goal of perfection. Every birth as we all know means so much of misery and suffering. These rounds of births and deaths will be our lot. This is Samsara. The only salvation from this cycle of births and deaths and lives of misery in between is a conscious wilful effort on our parts to rapidly evolve ourselves and experience God-realization. By these personal efforts what we aim at is hastening the very process of evolution which otherwise would probably take millions of births. This conscious wilful personal effort on our parts for perfection is Sadhana. Perfection is synonymous with terms like Self-realization, God-realization, peace, Bliss or freedom from bondage, etc.

In the course of our previous births

we have accumulated in ourselves various tendencies and desires. These show themselves in our nature, habits and behaviour. Those of us who show a predominating nature of animal tendencies like hatred, anger, cruelty, jealousy, etc., may well be called animal-men. He who has evolved himself truly out of these may well be designated a man-man. Those virtuous and saintly souls who are loving, merciful, charitable and work selflessly for the good of others are indeed God-men. If we introspect ourselves in quiet moments we will realize how much of animal-men we are. Our aim should be to evolve ourselves from instinctive level to human level by ridding ourselves of negative qualities and sinful habits. Then we should advance further and develop divine qualities to grow into God-men. It is only a Godly man who is fit for God-realization. Indeed He becomes a God.

ब्रह्मचिद् ब्रह्मैव भवति

Thus we see there are two phases in the science of perfection or Sadhana. The negative phase consists in trying hard to rid ourselves of negative sinful habits which drag us down to sub-human levels and the positive phase in which we acquire positive divine qualities. Gurudev has given a unique method of Pratipaksha Bhavana. Whenever there is any evil quality obsessing us, say anger, we consciously must strive to replace this anger with its opposite counterpart of positive virtue like love towards the very person with whom we are angry. We have to acquire the divine virtues as given in the 16th chapter of Bhagavad Gita under Daivi Sampatti. They are:

अभयं सत्त्वं शुद्धिर्जनयोगव्यवस्थितिः ।

दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥

अहिंसा सत्यमकोषस्याग्नशान्तिरप्यशुनम् ।

दया भूतेष्वलोलुप्त्वं मार्दवं हीरचापलम् ॥

तेजः क्षमा धृतिः शौचमद्वाहो नातिमानिता ।

Fearlessness, purity of heart, steadiness in the Yoga of wisdom, alms-giving, control of the senses (self-restraint), sacrifice, study of scriptures, austerity, straightforwardness, non-injury, truthfulness, absence of anger, renunciation, peacefulness, absence of crookedness, compassion in living beings, uncovetousness, gentleness, modesty, absence of fickleness, vigour, forgiveness, fortitude, purity, absence of hatred and absence of pride. Srutis lay much stress on the point that the basis or foundation of all Sadhana is mental purity, moral excellence and ethical perfection. Unless one has these qualities he can hardly make any progress in the path of spiritual perfection.

Sadhana consists in following a particular system of spiritual discipline called Yoga to suit one's own temperament. The temperaments and natures of people are not alike, and according to them they are classified as intellectual, reserved and contemplative, emotional and physically active. To suit these types the different types of Yogas or spiritual disciplines are Jnana Yoga, Raja Yoga, Bhakti Yoga and Karma Yoga, respectively. These really overlap and for our present generation it is best to continue and practise all of them side by side. Such a combined system is ideal and ensures an all-round development of our personality. Gurudev lays special stress on this combined system which he calls "Yoga of Synthesis."

All of these Yogas are sciences by themselves. I shall attempt to outline their essentials in brief. Jnana Yoga tells us: ब्रह्म सर्वं जगत् मिथ्या जीवो ब्रह्मैव नापरः । The whole universe in reality is Brahman alone. The multiplicity that we see in this world is an illusion conjured up by our mind. As minds differ, so do people see differently

this very world. No two people see it alike. So do they react differently to it, undergo different experiences and thus live their lives differently. The individual soul is in fact the same as supreme Brahman.

Raja Yoga is a perfect science, unique and unparalleled and is otherwise called Ashtanga Yoga of Patanjali. It consists of 8 limbs or steps to steadily climb up and reach perfection. They are Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana and Samadhi.

Bhakti Yoga is the most suitable system suited for the majority of people, and consists in elevating the human love to Divine Love by dedicating our whole life to God and utter self-surrender unto Him. Here also there are nine modes of approach to God: Smarana, Kirtana, Sravana, Pada-sevana, Archana, Vandana, Dasya, Sakhya and Atmanivedana. Bhaqavad Gita devotes one full chapter to Bhakti Yoga. I shall give two points about Bhakti which are much stressed. One must completely devote oneself in the contemplation of Lord. Lord Krishna is never tired of repeating words like मन्मना भव मद्द्वारे, मच्छित्ता मदगतप्राणा, मर्येव मन आधस्त्व, मयि उद्दिन निवेशय, etc. He wants us to dedicate our total mind unto Him. It must be hundred per cent dedication with no reservation, nor giving room for any other attachment in life like family, property, money, etc. One must have such an intense desire for God that he does not care for any other possession or joy. When one worships God in the prayer-room with such an integrated mind, the mind should be fully absorbed in Him as to be oblivious of his surroundings and be unaware of any happenings. The second point so much stressed is Nitya Nirantara Iswara Smaran.

यत्करोषि यदशनासि यज्जुरोषि ददासि यत् ।
यत्पस्यसि कौन्तेय ! तत्कुरुत्व मदर्णणम् ॥

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।

He wants us to remember God at all times; whatever action we do we should dedicate it unto Him. Such a perfect life is not impossible in this life if only we have the intense aspiration to have Him, and still carry on our daily allotted duties that fall unto our lot.

Karma Yoga directs us to work selflessly for humanity so as to be of service to the lowly and the needy. Here also we find there are certain conditions which have been laid and which will enable us to understand clearly what really Nishkama Karma means.

(1) Non-attachment to the work on hand. (2) Renounce all desires for fruits in respect of actions done. We must never plan for the future and leave everything to God who knows best. Take whatever that comes to us good or bad with a smile glorifying the Lord. (3) Surrender Ahan-kara or egoism. (4) Have no Mamakara or any sense of possession. Any action done consistent with these four cardinal points will not bind us. We should always remember that we are serving Lord Himself in man.

Yoga of Synthesis as propounded by Gurudev is the best Sadhana that we can follow. He also stresses the essential importance of moral and ethical perfection as a basis or foundation for any Sadhana. Gurudev has written much on this Yoga of Synthesis. He has also simplified this for our easy comprehension. He has also given it a modern touch which will appeal to modern educated minds. He calls it a system of seven cultures consisting of health culture, energy culture, ethical culture, mental culture, heart culture, psychic culture, and spiritual culture. In order that the common folk can easily understand profound truths, he has given us short and terse verses which can be easily memorized.

"Serve, love, give, purify, meditate,
realize.
Be good, do good, be kind and com-
passionate."
"Enquire 'who am I?' and know the Self.
Be still, be quiet, know thy own Self.
Find the Seer, find the Hearer and find
the Knower.
You are neither the body, nor the mind
but the Immortal Self."

Here the synthetic Yoga is given in the
form of vitamin pills. The spiritual diary

is another unique contribution which if we
can only follow truthfully and fill up as
many items as possible is sure to guarantee
us quick spiritual progress.

Let us all follow Gurudev's advice and
stick to the Sadhana that he prescribes for
us. Then we shall certainly obtain his
grace. It is only his grace that can bestow
on us success in Sadhana and quick
God-realization.

Om Namo Bhagavate Sivanandaya.
Prostrations unto His Lotus-Feet.

MY SADHANA AND SPIRITUAL EXPERIENCES

(An earnest and intense Aspirant)

Swamiji, I am very very careful with
my body. I always follow the Via Media
path, which can be easily practised by me.
I am aiming at gradual evolution. I am
resolute and determined. I do Japa, Kirtan,
reading, Satsang, etc., though not for a
long time. I am more a realist; I want
palpable, immediate results. Ten days I
practise sitting in one Asana for half an
hour; on the eleventh day I feel comfortable
in that pose and feel that I can sit for
15 minutes more, which I find true on
experimenting. Thus I have been increasing
the period of sitting in one Asana for
the last eight months. I have been devot-
ing seven hours for practices. It was my
strong desire to be able to sit for three
hours in one Asana at a stretch. While aiming
at this achievement, I used to do Japa,
concentrate, meditate or read by way of
giving variety to the mind and not to
allow it to rebel; I was anxious to reach
the climax of three hours at a stretch.
Now I am happy to say that by your Grace
I am able to sit for 3 hours in one Asana.

Once a thought entered my mind that I
should not lose even an atom of vital power,
must be established in Oordhvareta state.
How? By doing Seershasana for 3 hours.
This was fourteen months back when I was

in the Studio. Immediately I started with
two-minutes-practice; when I left the
Ashram for Utter Kashil I was doing the
Asana for 15 minutes, but there was not
regularity or industry. After coming over
to this place, the desire became strong;
so strong that I stopped drinking tea,
coffee at one stroke, although till the
previous day I had been taking 4 to 5
times in a day!

The desire to stop discharges com-
pletely was so great and earnest that even
the Gangotri cold, known for its biting
chilliness, failed to tempt me to take these
drinks; for I feared that I may not be
successful in my attempt if I resort to these
drinks.

Thus I was firm in my resolves and
regular in my practices. Now it is a week
since I am able to sit for three hours with
ease and comfort, no difficulty at all. The
example of my Gurudev, before me and
my unshakable faith in him inspire me
with the hope that I too can become a
Yogi like him.

Now I have passed beyond all troubles,
so far as the physical aspect of Sadhana is
concerned; I have now Asana Jaya. After
performing Seershasana for three hours
non-stop and taking rest for five minutes,

if I were to stand before your Holiness, it would perhaps be difficult to convince Your Holiness that I performed the Seer-shasana for three hours! My body has adjusted itself to the strain of practice in the course of 14 months' regular practice. Now I am so confident that my Veerya cannot drop unless I consciously lose it. Now this initial success fills me with the pleasant hope and lends me encouragement that I can now tackle great things like the control of Prana, mind, etc. So with Swamiji's permission and blessings I undertake this task of tackling the Prana and mind. My ultimate desire is to sit in

meditation for long time; but this is impossible unless the mind is controlled. This long and tedious path I am treading only with a view to achieve this deep meditation.

But I am not neglecting Japa, scriptural study, attending the Satsang. Even while doing Seer-shasana, I do Japa. I am extremely devotional also, Swamiji, but I do not give publicity to it. At every step in my practice I pray to God and Swamiji for success and the removal of all obstacles. So I am happy and cheerful always. May Swamiji's blessings be upon me always.

Crcores of Pranams at Thy holy feet.

Story

HIDDEN TREASURE

(Sri Swami Sivananda)

There was a very poor family, consisting of husband, wife and a few children. They had to toil hard to earn money for their food, and often went from market to market begging for a few coins or for pieces of bread. Poor as they were, even the sight of money in the hands of the rich produced a thrill in their hearts. When they received a few small coins from kind-hearted people they used to buy bare necessities from the market, and enjoyed rest for a while on returning home. Often they had to go without food and comfort, lamenting their miserable condition. They dwelt between smiles and tears, happiness and sorrow, gain and loss, pleasure and pain.

But in reality they had for their heritage a vast treasure, of which they were completely unaware. It was buried in the ground where their cottage stood. They rested upon it, slept upon it, enjoyed the little they got and lived a miserable life, ignorant of their hereditary treasure. Had they dug beneath the ground, they would have found the treasure and ended their sorrow.

The same is the plight of the individual soul. Due to ignorance he is not aware of

the supreme wealth of Atma which lies beneath the bed of his causal sheath or Bliss sheath. He roams in the Samsara, enjoying the sense-objects. Happiness is derived from the bliss sheath which has three Vrittis—Priya, Moda and Pramoda. Priya is the delight of seeing the object of desire. Moda is the greater delight due to possessing the object of desire, and Pramoda is still greater delight due to the enjoyment of the object of desire. When the tension of the mind is released by the gradual satisfaction of a desire, the intellect of man turns inwards to glimpse the Bliss of Atma through the veil of Avidya. If he rends asunder the veil, he will not be like the poor family roaming about in the market of Samsara for the little happiness of sense-pleasure which is mixed with so much humiliation, pain and affliction. Each day Jiva in the state of deep sleep goes near the Treasure but due to the veil of ignorance does not attain It.

When he digs the bed of ignorance with the spade of enquiry into the real Self, with the strength of discrimination and dispassion, he recovers the hidden treasure of Atma and becomes Atma-Samrat or Self-Monarch.

IN SEARCH OF GOD

IN THE ASHRAM OF PURITY AND LOVE

(Abul Kalam, M.A.)

There comes in the life of a man, a moment when he begins to feel that life is not worth living, that there is darkness everywhere, and that suicide is the only way out of despair. It is under these very circumstances, perhaps, that God's grace finds it necessary to operate.

It was sheer grace of God that I happened to pick up 'The Divine Life' Magazine. It was the beginning of a new phase in my life, of hope and optimism. In a few minutes, I found myself an altered man.

I was only a school boy when this idea firmly occupied my heart and mind that God-realization must be the only aim of human life and the only aspiration of man. I never thought of any success in life other than spiritual attainment since then. As a boy, I made a vow to be true, to be sincere, to be obedient and faithful; and with this conviction began all the tests and trials and tortures of my life. I began to believe that the path of truth and sincerity is very much fraught with pains and sufferings, and one must not try to be good unless he is very brave and very courageous. You are left unarmed in the battle-field.

Sitting on the reading room table, pensive and dejected, as usual, with my head held between my palms, I was pondering over the vanity of worldly life, over its pains, sufferings, and miseries. My gaze was accidentally fixed on a not-very-attractive magazine. It was 'The Divine Life' published from the Yoga-Vedanta Forest University, Rishikesh. I picked it up and was lost for some minutes in the photo on the cover. It was the photo of Swami Sivananda. I was overwhelmed. I found, at last, solace and sympathy. It

was not like all other photos. It was like something for which I have no words to express. There was dignity and grace. It radiated a bliss, and, above all, there was a never-seen before Divine Smile. I turned the pages of the magazine for some minutes, and felt that I am on some firm ground now. I hurried to the post-office with a feeling which, I feel, I shall never be able to describe. I dropped a letter which was addressed to the Secretary, Divine Life Society. I waited for the reply in a prayerful mood. The reply came, nay, the grace of God dawned upon me.

The letter was not a reply from the Secretary, as I had expected, and to whom I had addressed my letter. It was Siva's letter. It was Siva's kind reply. It was from Sivananda to me. It was not like a mere reply of a letter. It was more than a holy scripture for me. Never came across such a writing in my life; never thought of anything conveying so much love and affection and mercy. Only God can address his devotees like that. I nearly fainted. I wept. After long, long years of sufferings and disappointments for no fault of yours, when you are approached with so profound love and regard, there is a risk of losing your senses under the impress of powerful emotions. The letter begins with 'Glorious Immortal Atma' and ends with 'Thy own Atman.' Who can address you like that? Only Sivananda will address like that. He is God's mercy disguised in human form. I felt that Swami Sivananda had been watching me since my birth and that he knew all that I had undergone.

Siva had invited me in his letter to visit his Ashram whenever convenient, and that I shall get immense bliss, he wrote to me.

I started for the pilgrimage of the holiest of holies at Rishikesh, in the Himalayas. I reached my destination and I found it more universal than the most universal of places on earth. Here, I found the kingdom of God, rule of equality and fraternity, and love the only law of the land. Caste, creed, and sex melt into nothingness, at this place. There is no division of humanity into Hindus and Muslims. There is no category of believers and non-believers. There is the Ashram of God where God's creatures assemble together, pious and sinners, Yogins and Grihasthas, male and female, coloured and white, only to love each other. The church of Rome is the seat of Christians, the temples of India are mostly opened for the caste Hindus. King Saud will not allow any non-Muslim to visit the holy shrines of Arabia. Lord Siva welcomes all sections of humanity from all the four corners of the world in his Ashram of love, purity and equality.

Since my adolescent age I have been visiting saints and Sufis in different parts of northern India and as I have stated, search of the Self and God-realization has ever remained my only goal of life. Other things came in its trails. My degree in Arabic learning, Muslim theology and Islamic philosophy, and, again, my University education up to M.A. Class were all so to speak, side-issues. These were roadside pebbles that I picked up in the way to the search of the Self. All the savants and saints to whom I paid my visits, and with some of them I stayed even for some years, were good men, and I have derived benefits from all of them to some extent. But, I could hardly convince myself that sectarian outlook and God-realization go side by side. Then the God so realized is sectarian, not universal, not omniscient, not omnipresent. People have divided humanity into religious sects,

into caste people and untouchables, into so many man-made divisions and compartments. Even the so-called religious authorities are preaching and behaving like that. They have divided God and they have divided humanity. Thanks God, I have found Swami Sivananda now. In him I have found a true saint of my aspirations, a universal Guru, a world-guide philosopher. He is the confluence of all religions and all sects. He is a meeting-place of all castes and creeds. He is the Triveni of all philosophies and all items. He is all love and all affection.

I stayed at the Sivananda-Ashram for two weeks on my first visit in July last. I have visited the place twice since then. I have watched Swami Sivananda very closely. I have found in him a source of delight and bliss. He has a towering personality and, yet, very simple and very easy to approach. He is so very very amiable. He smiles like a child and his smile radiates joy and bliss. His smile is infectious and inspiring. His words are soothing, healing, and encouraging. He behaves with kindness, charm, and dignity. He carries a feminine grace about him. After meeting Sivananda, I have developed a notion that God is child-like and mother-like too and that He is not a horrible being to be afraid of.

Each time I visited Sivananda Ashram, Swami Sivananda offered me some books written by him. He distributes his books like Prasad. I have never seen or heard of such Prasad in any Ashram. Thousands of volumes of his books, worth of hundreds of thousands of rupees are distributed free of cost by Swami Sivananda every month. He distributes so many things at a time. He distributes medicine among the patients, food among the poor, and money among the needy. For the students of physical culture he conducts Yoga-classes,

for the aspirants of God-realization he gives direction for meditation and Dhyana, and to the intellectual people he offers his highly inspiring books.

As an author, Swami Sivananda is unprecedented. His writings are incomparable and his style is singular. The subject of a book by Swami Sivananda is difficult to specify. Wisdom is the only subject of his writings. For information and knowledge you can read any author of any language you like. But, for wisdom and insight you must read only Swami Sivananda. If you want sound health, if you want a charming personality, if you want success in your business, if you want to be a philosopher, or if you want to be an enlightened man, only write a card to Swami Sivananda and ask for his books. Even one out of his thousand books is enough for your success in this life and in life hereafter. If you have no time for his big volumes only ask for a pamphlet. You will find the essence of all his writings in it. But you must remember that his books are so interesting that you will be lost in the charm of his style and you may miss the practice. 'An ounce of practice is better than a ton of theory' says Sivananda. Reading of his books makes you a philosopher, its practice helps you to find yourself. You have to make your own choice.

Books are divided into different categories according to their subject-matter. We have books on philosophy and religion, we have books on art and sciences and we have books of poetry and literature. In case of Sivananda's books this division exists no more. A book by Swami Sivananda dealing with highly philosophical matters and religious truths is equally a work of art and literature, and, at the same time, it teaches you the art and science of everyday life. Have you ever heard of any such author, of any such philosopher, of any

such writing and style? You must not have heard. But, I have come across such a man. I have met him. I have spoken to him, and I have stayed with him as his guest. He offered me his books in several volumes. He bestowed upon me his blessings, and he inspired me. His name is Sivananda and he lives at Rishikesh. He is a physician, he is an author, he is the chancellor of a University, he is a saint, he is every-man's guide, and he is the beloved of his devotees. Have you ever heard of a beloved-philosopher or of a saint-physician? You may not have heard but I have met him. I shall give you his address. The name of his abode is Anand Kutir. He dwells in A.K.

Before reading Swami Sivananda, I shared a belief with others, that philosophy is a tedious reading; that books on religion are dull and monotonous and that writings of saints are only for those who shun the society and live in the forests. And now I will advise the lovers of novels, fiction, and poetry to go through Sivananda's philosophy and Sivananda's religion in his own writing. I am sure, you will give up your novels and fiction and books of poetry only to enjoy Sivananda's style. You may not be a religious man, nor you need necessarily believe in some philosophy. You may read him for the sake of reading and for the sake of pleasure. You will find, in his books, the suspense of a novel, the charm of a story-book and the rhythm and beauty of a poem. Yet it remains a book on philosophy and it describes the experiences of a saint.

I had, formerly, a belief that God-realization is a very hard task. One can hardly venture to tread this thorny path. I was told God can be attained only through austerities and penances, and that one is compelled to give up every joy and comfort of worldly life to find God. That one

must be always pensive and constantly fearing. And even then, some people would say that after all these hardships one can only attain heaven and be saved from hell-fire, that God cannot be realized in this world, and that He can be realized only after death and in the heaven. But, curiously enough, Swami Sivananda says that God-realization is not a very difficult task, that every man irrespective of caste and creed can realize Him, that He can be realized in this world, in this very life and that we need not wait for another life in the heaven to realize God. Swami Sivananda says that no austerities and penances are required. One need not put himself to torture. One need not go to the forest, or to Badri and Kedar. God can be realized in one's own house, without giving up the comforts of worldly life. Sivananda says that all that is required in the path of

Yoga is to be moderate—moderate in food and drink, moderate in action and speech. He prescribes a very simple and short-cut way to God-realization. He only says, 'Serve, love, give, purify, meditate, realize.'

Good God! How simple! How easy! Who will miss the chance then? And lo! Swami Sivananda says that God-realization is a real play of hide and seek. How easy he has made this path which I had taken to be so frightening and so terribly testing! Dear friends! Let us not miss this golden opportunity. Let us join Siva's Ashram! Let us become his disciples and devotees! Let us take part in the real play of hide and seek, and, in the end, let us have personal encounter and union with the Divine. Long live Sivananda! Long live his devotees. Long live Divine Life Society!

VIVEKACHUDAMANI

(*Sri Swami Narayanananda*)

लक्ष्ये ब्रह्मणि मानसं दृढतरं संस्थाप्य बाह्ये निद्र्यं
स्वस्थाने विनिवेश्य निश्चलतनुश्रोतेत्य देहस्थितिम् ।
व ग्रास्त्वैः क्यमुपेत्य तःमयतया चारणद्वृत्याऽनिश्च
ब्रह्मानन्दरसं पिबात्मनि मुदाशून्यैः किमन्यै भूर्शम् ॥

३७८ ।

378. Rooting the mind steadily in Brahman, the ideal and goal, controlling the external organs by fixing them in their own centres, keeping the body steady by ignoring the conditions of the body, one should attain to the identity with the supreme Brahman by ceaseless thought of It, and become one with It. Drink deep the bliss of Brahmananda cheerfully. Verily, what use are objects which are mere void?

Notes: लक्ष्ये=In the goal; ब्रह्मणि=in Brahman; मानसम्=mind; दृढतरम्=strongly; संस्थाप्य=fixing; बाह्ये निद्र्यम्=external organs; स्वस्थाने=in one's own place; विनिवेश्य

=fixing; निश्चलतनुश्रोतेत्य=immovable self; च=and; उपेत्य=giving up; देहस्थितिम्=the position of the body; व ग्रास्त्वैः क्यमुपेत्य=attaining unity of Atma and Brahman; तःमयतया=by the supreme thought; च=and चारणद्वृत्याऽनिश्च=by ceaseless thought; अनिश्चम्=always; ब्रह्मानन्दरसम्=the bliss of Brahmananda; पिब आत्मनि=drink in oneself; मुदा=cheerfully; शून्यैः=blank, worthless; किमन्यैः=of what use are others; भूर्शम्=indeed.

Commentary:— Brahman is the Lakshya. Objects are mere distractors of the mind and senses.

The body should be in a fixed position. If the body is moving here and there, this way and that way, the mind also will be unsteady. So steadiness of Asana is a prerequisite to meditation. This can be acquired by regular practice of postures

for a considerable time, seated in a lonely place free from all distractions. The aspirant should select such a place as is mentioned in the Gita

“नात्युच्छ्रितं नातिनीचं चैलाजिनकुशोत्तरम्”

neither too high nor too low, with a seat of cloth, deer-skin and Kusa one over the other.

You should be in a position to ignore the body. This is what is meant by उपेत्य देह-स्थितिम्. This is possible only when the body is free from all diseases, when the bodily needs (food, etc.) are properly attended to.

Constant and protracted meditation seated in one particular posture is the primary requisite for the realization of the Self. The mind should be merged in the Self. This is possible only when the mind is taken away from the body and other thoughts connected with one's lower personality. Such other things as the body and the like are referred to here as शून्यः which means void. That which people of the world are busy about is only a void and is of no particular significance. Wise men do not concern themselves with their physical body or its needs.

आनामचिन्तनं त्यक्त्वा करमलं दुःखकारणम् ।
चिन्तयात्मानामानन्दरूपं यन्मुक्तिकारणम् ॥३७१॥

379. Leaving aside thoughts of non-self which are impure and source of sorrow, think of the Self, whose form is bliss and which is the cause of liberation.

Notes: आनामचिन्तनम्=Thought of non-self; त्यक्त्वा=leaving aside; करमलम्=impure; दुःखकारणम्=source of pain; चिन्तय=think of; आमानम्=Self; आनन्दरूपम्=form of bliss; यत्=which; मुक्तिकारणम्=cause of liberation.

Commentary: In the Atma lies your strength, peace and everlasting happiness. Certainly the body is not the cause of

your happiness. What you think of as pleasure is no pleasure at all. Real happiness lies in the Atma. Even in the enjoyment of objects you have a faint taste of the infinite bliss. It is temporary because it is caused by pleasurable objects. Objects are momentary, hence pleasure arising out of the objects is also momentary. How can an unreal object give you everlasting pleasure? It is against all reason and commonsense to believe that reality can come out of unreality, a permanent object out of a temporary object.

पृष्ठ स्वयंज्योतिरशेषसाक्षी
विज्ञानकोशे विज्ञासत्यजज्ञम्
लक्षणं विधायैनमसद्विलक्षणं -
अखण्डद्रुत्यास्त्वतयाऽनुभावय ॥३८०॥

380. This selfluminous, the witness of all, shines always in the intellectual sheath. Making this as your goal, which is distinct from all unreal objects, realize this Paramatma, which is your goal and meditate on It with unbroken pointedness.

Notes: पृष्ठ=This; स्वयंज्योति=self-effulgence; अशेषसाक्षी=witness of all; विज्ञानकाश=the intellectual sheath; लिसति=shines; अज्ञम्=always; लक्षणम्=goal; विधाय=fixing; एनम्=this; असत्=unreal; विलक्षण=distinct; अखण्डद्रुत्या=by continuous thought; आस्त्वतया=by the Self; अनुभावय=meditate.

Commentary: By Vijnanamaya means here "seated in Buddhi." It is expressed thus only by way of Upachara or for glorifying the intellect. Really the Self is all-pervading. It pervades all Koshas equally and fully.

The Atma is self-luminous and the witness of all. It means that it takes no part in any activity but only witnesses all activities.

Akhandha Vritti: This is the method of

meditation. Like the oil poured from one vessel to another, maintain the continuity of the flow. The thread or flow is not broken. When you pour water from a height it

breaks into so many parts. There is no continuity of flow. This is not the case with oil. That is why Tailadhara (flow of oil) is specially mentioned here.

SHANTI DEVI

A WELL-KNOWN CASE OF REBIRTH OF THE PRESENT CENTURY

(Sri Swami Sivananda)

Exactly twenty years ago, a sensational, sensational because so amazingly credible and true case of rebirth at Delhi, reported officially by a locally appointed committee consisting of enlightened, critical and competent men, was much publicized in leading Indian and foreign newspapers. Born on the 12th of October, 1926, Shanti Devi, a little girl, who bore in her memory the most vivid and living pictures of the whole span of her past life beginning in the year 1902 and ending in the year 1925, began, ever since she could speak, to recollect and narrate whenever the context and associations in daily life, necessitated, the incidents, events and experiences in surprising detail, of her past life at Muttra, with her husband Pundit Kedar Nath Chaubey. Her unbelieving parents not only dismissed such graphic narrations of the past life, as though they were the jabber of a child, but fervently hoped that these recollections would efface themselves from the memory of child as she grew. But, contrary to their expectation and hope, the child was insistent on recollecting more and yet more of her past life, and persisted in requesting her parents to take her to Muttra, the city of her previous birth, where she desired to show the present parents, her old house and certain things in it which only an intimate who long lived in it could have so done.

At last, the child prevailed over the parents. A grand-uncle of the girl, was called; Shanti Devi gave him the address

of her husband in previous life; inquiries were made; communication was sent to her husband Pundit Kedar Nath, and surprisingly enough a response came from Pundit Kedar Nath of Muttra who in his letter, among other things, suggested to the inquiring party at Delhi to contact a relation of his, Pundit Kanji Mal, who was employed in Messrs. Bhana Mal Gulzeri Mal of Delhi, and give him an interview with the child, Shanti Devi. No sooner Sri Kanji Mal was brought into her presence, she had not only recognized him to be the younger cousin of her husband but made most satisfactory responses to the questions touching facts of an intimate nature.

Aroused to a fresh and active interest in efforts at probing into the facts of Shanti Devi's narration of the events, facts and experiences of her past life, the parents, the party and Kanji Mal called Kedar Nath Chaubey to Delhi, from Muttra. When Pundit Kedar Nath Chaubey came to Delhi, with his ten-year-old son, and his present wife, to see Shanti Devi, at the very first sight, Shanti Devi recognized her husband and felt greatly touched by the figure of her son, and began to shed tears. After a long interchange of thoughts and words between Shanti Devi and her alleged husband, who was greatly moved by the veracity of the recollections and the truth of her statements. Pundit Kedar Nath confirmed the fact that the same Soul, viz., that of his first wife who had died at Muttra, and

stated that her narration of the details in each of their particulars, was true. This made the parents grant the repeated request that the girl Shanti Devi made many a time during the past few years, to go to Muttra, which the girl now reiterated with greater force as a result of the present meeting with her husband of previous life. Shanti Devi not only gave out the colour of the house at Muttra, named the roads and streets leading to that house, described the Vishrant Ghat, the temple of Dwarakadheesh, but stated certain things which only the former wife of Pundit Kedar Nath could alone have known. She also said that she had hidden "underground" in the upper-story room of the house at Muttra, some money, a hundred rupees from which she had vowed to give to the temple of Dwarakadheesh. Upon the grant of this request and wish of Shanti Devi to go to Muttra, the persuasion of the investigating committee was exerted; and the party with the committee, parents, Shanti Devi, left for Muttra.

As the train steamed into the Muttra Station, Shanti Devi shouted in joy "Muttra, has come," "Muttra has come," and when she got down from the train, identified in the crowd, an elderly man wearing a typical Muttra dress, whom she had never met before, came down from the arms of Deshbandhu Gupta's arms where she was and instinctively touched the feet of the old man, stating that he was the elder brother of her husband, named Babu Ram Chaubey. This fact when found to be true, was but only one among the many surprises that Shanti Devi held for the admiration and awe for her witnesses. She had not only led the way to the house at Muttra, from the Railway Station, but went on giving certain interesting facts as that there was on that particular road no far earlier, and

when once in the house of her description, she had successfully passed every test that the inquiring gentlemen put to her. When she was taken to the Dharmashala at Muttra, she identified the "brother" of her previous birth, now in twenties, and recognized her "uncle-in law." At every step the truth of her past narrations which were dismissed as so much of a child's jabberings were proved true, and proved true beyond doubt. When in the house of her description, she entered its courtyard and felt dismayed at the absence of the well that was then during her previous incarnation there, noting which her husband Pundit Kedar Nath lifted up the stone covering the wall-less well and shown her the well. And going upstairs, she dug up the hole where she had hidden money, and to her uneasiness the money was not there, as it was, as Pundit Kedar Nath confessed that he had taken it from there, after the death of his former wife, now the girl Shanti Devi. After this when she was taken to her parents' house, she recognized them, and both the girl and the parents sank into continued sobs; it was with great difficulty that the girl was weaned away from the parents of her previous birth, and taken to the Vishrant Ghat where she unfolded many more surprises to the investigating committee and to others, by the display of the contents of the memories of her previous life. Such instances as these are not uncommon in India. Recently, some seven years ago there was another case of another girl who has recognized the parents of her previous birth, and when a similar process of investigation had been conducted, and her narrations found true, the parents of the girl in her previous life, who are rich, are now supporting her, and giving her decent education, as the present parents are poor. It is ridiculous to presume that re-

birth is untrue when one has not taken pains to pursue the results of the investigations that have been conducted. Rebirth is not only a spiritual fact but upon reflection will be seen to be an essential and logical

necessity to ensure the gradual evolution and progressive unfoldment of consciousness of the individual soul in its movement towards ultimate perfection. It is expression of Cosmic Law in all nature.

FIRST PRIZE FOR THE BEST DIARY

(*Diary of a Sadhaka-member Sri M. Ayodhya Ramulu*)

The highest purpose in life, according to the Indian religion and philosophy is God-realization; every other aim that pertains to the worldly achievement or aesthetic enjoyment occupying only a secondary importance. To accomplish this grand goal, one has to eradicate all undivine elements in his character and develop the noble virtues. It is a moral and spiritual law that as we cultivate virtuous, positive qualities, the negative evils disappear of themselves; no other method of getting rid of the bestial side is more effective than this concentrating on the positive side, *Pratipaksha Bhavana*.

How to cultivate these virtues? How are we to proceed on the path to God-realization? Spiritual practices or *Sadhanas* are the means. These *Sadhanas*, which are diverse in nature, aim at the removal of human weakness pertaining to the physical body, mind and intellect, which being achieved, highest knowledge dawns on the aspirant. Perfection is gained when the whole personality of a man is developed to the highest degree and the different elements integrated. The different *Yogas* aim at the perfection of the different aspects of our personality. Thus while *Hatha Yoga* develops the body and keeps it healthy, *Raja Yoga* aims at subduing the mind, *Bhakti Yoga* purifies the emotions and directs them God-wards and *Jnana Yoga* sets for its aim the perfection of the intellect. Intuition is gradually developed and, finally, *Atma-Sakshatkara* dawns.

Sri Swami Sivananda has, from his own experience, evolved, years ago, a consolidated technique and placed it before the aspiring souls in the form of a diary which he has named "The Spiritual Diary." It includes all that a person should do in practice and what he should not do. The entire field of spiritual activity is covered. The diary has proved highly efficacious and has wrought quick spiritual evolution.

Many members of the Divine Life Society and other seekers after Truth, as advised by His Holiness, are maintaining this diary and submitting it every month to him for perusal and issuing the required instructions and guidance. Hundreds of these diaries are received every month from every land,—of the East and the West. Many lady-devotees also are regularly maintaining it. Sri Swamiji is immensely delighted to see the diaries, and through them, the progress-growth achieved by each Sadhaka.

With a view to encouraging these Sadhakas who keep the Spiritual Diary, he has been awarding the first prize for the best diary. This year, the diary of Sri M. Ayodhya Ramulu has won the prize. Its abridged form, showing the details of the different items is given below. This aspirant is employed in an office and has to lead a busy life, yet he is very punctual and sincere in his search after God. He stands as an example for many; to emulate his programme is to evolve spiritually.

Sleep	...	6 hours
Time of waking	...	4 a.m.
Performance of Asanas	...	1 hour
Physical exercises	...	1 hour
Concentration on Ishta Devata	...	5 hours
Nama Smaran or Kirtan	...	4 hours
Study of religious books	...	2 hours
Satsang or company with the wise	...	1 hour
Selfless service	...	2 hours
How many Malas of Japa ?	...	108
How many Pranayamas ?	...	108
How many Slokas did you read ?	...	25
Mantra-writing	...	40
Mouna or observance of silence	...	2 hours
Fasting in the month	...	48 hours
Charity	...	Rs. 3-1-0
Lies uttered	...	Nil
Occasions of anger	...	Nil
Useless company	...	Nil
Break in Brahmacharya	...	Nil
Failure in self-control	...	Nil
Evil habits	...	Nil
Cultivation of virtues	...	Equal vision and Shanti
What Indriya is troubling ?	...	None
Time of retirement to bed	...	10 p.m.

A very remarkable feature about this diary is that it shows the same programme every day of the month and every month of the year. There is complete absence of evil habits, weaknesses, to which many people are subject. He is adhering with success to such noble virtues as truthfulness, continence, charity, etc. A sure sign of spiritual evolution and advancement is the absence of evil qualities and habits.

It is wonderful to note that Sri Ayodhya Ramulu is able to devote five hours to concentration (Saguna) and four to Nama Smaran. It is evident beyond doubt that his only recreation is Sadhana: no cinema, no sight-seeing or indulgence in any sensual objects. This very capacity to concentrate for such a long time is quite indicative of the fulness of earnestness and spiritual bent of mind of the seeker. He enjoys the bliss of the Atma: the process is no more dry or tedious for him. This is

laudable, because he is not a whole-timed Sadhu who can easily afford to devote much time to these practices. He has to be in the office at least 8 hours a day.

Selfless service purges the mind of its impurities. It is second to none in purifying the mind and preparing it for the dawn of the Light Divine. Swamiji insists on this form of Sadhana; even the Sannyasins are not excluded. One learns detachment even without his knowledge. But selfless service or detachment does not mean indifference or négligéance. It only means that one is not a slave to the senses or the objects of enjoyment. He rises above likes and dislikes. A sincere Sadhaka can fulfil his duties more satisfactorily, with dexterity and concentration, as the thought of the resultant fruit does not occupy his mind.

Swadhyaya or study of spiritual books, those written by Self-realized Saints, should form a necessary item of Sadhana which should be continued throughout the spiritual journey. It is by itself a form of mild meditation and helps to strengthen the spiritual Samskaras; concentration is unconsciously gained. Such study clears one's doubts and deepens one's convictions. He draws inspiration from the lives and teachings of Saints and Sages. The flame of spiritual aspiration is intensified and kept aglow.

Asanas and Pranayama contribute towards the maintenance of fine health and the control of the sense-organs and mind. Energy is conserved. Fasting aids in this task.

Japa is another very potent factor that renders the heart pure and creates powerful spiritual vibrations. The old, worldly impressions are overpowered and ultimately obliterated. It produces a mighty spiritual force and achieves some novel experiences. Kirtan lifts our hearts and fills us

with inspiration and ecstasy. It transforms the devotee into a divine personality. These forms of Sadhana are easy and within the reach and capacity of all people. Mantra-writing is equally potent and therefore important. It also does not call for great capacity on the part of the practitioner. While writing the Mantra, our eyes are fixed on the note-book, the mind is concentrated, the hand is engaged, and, if written with a mild audible repetition of the Mantra, the ear is absorbed in listening to the Mantra: thus many Indriyas are harnessed for a noble cause and divine undertaking. None should miss this practice of Mantra-writing.

It is gratifying to see that Sri Ayodhya

Ramulu devotes two hours for Mouna. Its importance cannot be exaggerated. Seclusion and silence furnish us with a chance to dive deep into ourselves to analyze and find out our weaknesses. These are the sacred moments in anyone's life for then he is in the process of communion with the Lord or the Atma. For achieving anything great, spiritual or otherwise, silence and seclusion are indispensable. Therefore, Swamiji lays great stress on these.

Seeing this diary ideally maintained, Swamiji Maharaj was pleased to award the first prize to Sri Ayodhya Ramulu in the form of his priceless spiritual treasure—holy books—and a special award.

A STRANGE CASE OF JAUNDICE

(*Sri Swami Venkatesananda*)

When the eyes are affected by jaundice, what is it that enables one to realize that milk is not yellow, but appears so, on account of its diseased state? It is the inward vision of right knowledge. It is the third eye of discrimination or wisdom. It is this that constitutes the distinct and special faculty of the human being: yet, how few of us make proper use of this gift of God!

There is another kind of jaundice which affects the mind. It makes one see only faults in others, faults where they don't exist, faults in everything under the sun. The diseased mind ignores the rose but sees the thorns, is blind to the lotus but thinks of mud, and while a rich feast of delicious dishes is spread, weeps over the dust-bin.

Great saints, humanitarian institutions, and holy places are sometimes visited by persons of such jaundiced mind. They will ask a thousand questions. They come to the Sivanandashram and want to know why a Mahatma should have so many buildings, a Press, a photo Studio; why Sannyas-

sins should be ceaselessly engaged in work; why Sadhus should wear clothes and eat normal food. An intelligent man cannot even imagine the questions that will readily rise to the tongue of these people. They are not profited by this delusion; and their disease is mildly infectious—it would disturb the faith of one who is not established in it. So, they ruin themselves and ruin others, too.

There is a cure for them. Just as a jaundiced person sees with his inner eye that his perception of yellowness in milk is a symptom of disease, and takes steps to eradicate it; even so, this person suffering from mental jaundice should vigorously set about seeing good in everything.

Think of the tremendous selfless work that the great Sri Swami Paramanandaji has rendered to the cause of the Divine Life Society. General A. N. Sharma calls him the "Bismarck of Ananda Kutir." He is the builder of Ananda Kutir, the seniormost disciple of H.H. Sri Gurudev, the architect of the powerful institution, directing the

activities of what might be called "Sivananda Spiritual Empire"—the spiritual realm without boundaries. All the epoch-making events in the history of the Divine Life Society have had Paramanandaji's organizing genius behind them.

Why not have the Darshan and enjoy the holy Satsang of saints like Swami Chidanandaji Maharaj and Swami Krishnanandaji Maharaj? Who is to estimate the magnitude of their Tyaga? General A. N. Sharma was astounded to watch Chidanandaji dress a leper in the advanced stage of the disease, with his own hands; no one could go anywhere near the leper; such was the foul smell and the terrible condition of the man. Therefore, Chidanandaji's words have a great spiritual life-transforming force.

Why not sit at the feet of Swami Krishnanandaji and learn the Truth? Of this young saint's words of Wisdom, Srimati Rani Kumudini Devi said: "I can go on listening to him for hours and hours, days and days,—such wonderful wisdom I gain from him."

Sri H.M. Mehta, B.A., LL.B., Solicitor of Bombay, said: "Akbar's Court had only nine gems; in Swami Sivananda's Ashram all are gems."

Why not admire the institution that has trained a great Hatha Yogi, Sri Swami Vishnudevananda, who is now on Global Tour and has already created a spiritual stir in several countries?

Have you visited the Eye Hospital? To the Sadhus of Rishikesh and the villagers of the neighbourhood, it is a Heaven. They worship Dr. Sivananda-Hridayananda. So able, so noble, so divine: who can fathom her devotion, measure her spiritual evolution or reflect over her great renunciation of wealth, name and fame, without being thoroughly humbled?

Go to the Hospital. See with what Bhava Dr. Panjabi and his Sadhak-assistants serve the patients. Can you find it in other Hospitals?

In the Office see how spiritual aspirants selflessly work for your welfare, enabling Sri Gurudev's Message of Divine Life reach the four corners of the globe. He has infused the spirit of egoless, selfless service in them. His mission has spread throughout the world. The Society has over 300 Branches. Thousands of aspirants are in correspondence with him. How can you help admiring the perennial flow of wisdom—the precious books—that this single divine being has kept up for the last thirty years? How many lakhs of rupees worth of books have been given away free!

The Annakshetra serves food to all the inmates, and all the visitors and the poor, too. How shall we repay the debt we owe to these dedicated souls who run the Annakshetra, thinking all the twenty-four hours of comfort and needs? It is they working ceaselessly who enable you to study and to meditate, to work, do Kirtan or discourse on Vedanta! They worry themselves to free you from worry. They work to enable you to meditate in peace.

Would you like to meet one who lives "far away" from all this? Then go to Swami Omkarananda, the young genius. If you have read his works, you would expect to meet an old wizard with a grey beard and shrunken cheeks. This charming young man radiant with wisdom will surprise you with an intellectual calibre ranking with Hegel and Kant. He lives in his own world of study and meditation; our world does not exist for him.

Or, observe Sri Gurudev's own Private Secretary, Swami Satchidanandaji, the Tapasvi. He is ever with the Master, greeting the worst winter-winds with his bare

body, and feeding it with nothing but milk and potatoes. Sri Gurudev himself often says that Satchidanandaji is a Jeevanmukta.

To relish the spiritual food that these great souls provide, you must be spiritually hungry! Then you will go to Swami Jyotirmayanandaji or Sri Prem Chaitanya and listen to their discourses. Then you will attend the soul-inspiring Sankirtan of Sri Swami Amaranandaji and Swami Santanandaji, both of them composers, too.

Then you will understand that if the Press exists it is to serve you; if the Studio exists it is to serve you. A European

devotee writes to Sri Gurudev: "Your photo is watching over me." Srimati Sharkeeswari Kaul, wife of India's Ambassador to Belgium has recounted in one of her letters how Sri Gurudev's photo gave peace and solace to a European lady dying of cancer. Gurudev lives to serve you: the biographical works ought to open your eye of discrimination and see as he is in truth. They are the remedies for the jaundiced mind.

"See what is good; hear what is good; speak what is good; think what is good," says Gurudev. Let us follow him and attain God.

ASHRAM NEWS AND NOTES

CELEBRATIONS

The 8th of January was celebrated as the first monthly Birth-date in this new year of 1958. During the special Satsang programme that night Swami Chidananda spoke on the importance of enshrining Sri Gurudev's ideal in our hearts and of living the Divine Life actively and practically. He dwelt on the paramount importance of the quality of sincerity in spiritual life and said that it was the responsibility of every disciple and devotee of Sri Sivananda Gurudev, to strive to be faithfully representative of his lofty teachings. He exhorted all listeners upon this auspicious first Birth-date, to sincerely and earnestly make continuous endeavour to live and act in such an exemplary way so as to maintain high the prestige of the aspirant world, of the Divine Life Society and of the holy Sivananda spiritual Brotherhood.

The holy Tyagaraja Jayanti Mahotsav was observed in Sivanandashram with a grand music festival. Thanks to the devotion and enthusiasm of the Sivananda Music College of Delhi. Sri Rajamani Iyer the Founder and Director of the Sivananda Sangeeta Vidyalaya Karolbagh, Delhi, especially came with his group of music students all the way from Delhi with an express intention of participating in the Sri Tyagaraja Jayanti day and to offer their musical homage both to the memory of great music-saint of the past as well as to the living spiritual ideal of their life, namely Gurudev Sivananda Bhagavan. Soon after the Sivananda Sangeeta Vidyalaya group opened the music festival with their inaugural number. H.H. Sri Swami

Parvatikar Maharaj, the great Master (Founder of the Ananda Nada Mandir) gave a wonderful recital upon the Rudra Veena, Sitar, and the Swara Mandali; for a full hour he raised the audience into a higher plane of spiritual bliss by his divine music. After that the entire time was taken up by Sri Rajamani Iyer's talented group who treated the gathering to their sweet music right up till midnight. The festival concluded with holy Pooja and Arati to Saint Tyagaraja enshrined in a beautifully decorated and colourfully illuminated altar.

Sri Gurudev made title awards to the songsters on this occasion and in addition presented them with individual medals as recognition of their merits as also in token of his keen appreciation of their music as well as their great devotion to and service in the cause of Divine Life and Bhagavad Bhakti.

SRI PURANDARADAS PUNYA-TITHI

The holy day of the Aradhana of the great devotee and saint Sri Purandaradas who is acclaimed as the father of Karnatic Music in India was observed with due devotion and solemnity. Among other items the programme included a talk on the life of Sri Purandaradas and an inspiring programme of devotional music by H.H. Sri Parvatikar Maharaj, who gave some choice Purandaradas Kirtans rendered with great Bhav. Gurudev Sri Swami Sivanandaji Maharaj himself said in the course of his introduction that the life of Purandaradas constitutes a practical instance of how Divine Grace can transform even the most undevotional and worldly man into a great saint.

YAJNOPAVEETA SAMSKARA

Upon the holy Makara Sankranti day on 14th Jan. a unique ceremony of Upanayana and Gayatri Mantra Diksha in group to a number of boys entering into the Brahmacarya Ashrama, the traditional first stage of the devout Hindu's life, was performed in the holy precincts of Sri Vishwanath Mandir. As the custom in this hilly area is very lax regarding this all-important and indispensable ceremony which is usually much delayed and postponed to a considerably adult age of the individual the boys of Garhwal are unfortunately deprived of the great blessings and immense benefit of Gayatri Japa and Upasana. Therefore to make available to them the untold blessings of worship of the glorious Gayatri Mantra this holy ceremony was especially arranged upon most auspicious and sacred Makara Sankranti Day. It was a very inspiring sight to witness the 12 initiates dressed in holy yellow cloth seated round the sacred Yajna Kund, in the Vishwanath Mandir. After going through the Samskara under the direction of Pandit Sri Satchidananda Maithaniji, the young students were invested with the sacred thread and Danda. Then with wooden sandal to their feet and Jholi slung across their shoulders, they took their Bhiksha from a senior monk of the Ashram and from Mathaji Lakshmi Ammal, the holy mother of Rev. Sri Swami Venkatesanandaji Maharaj, who is living a life dedicated to devotion and worship at the Ashram. They received as Bhiksha the Bhagavad Gita, the Vishnu Sahasranama and a Japa Mala from a Sannyasi besides the symbolic doles of raw rice and coconut from the revered mother. During the night Satsang the entire group of Brahmacharins presented themselves before Gurudev Sivanandaji Maharaj and paid their homage to his feet. Sri Gurudev gave them his precious instructions, made them repeat the sacred Gayatri Mantra and blessed them all.

REPUBLIC DAY

The 26th of January on Republic Day H.H. Swami Parvatikar Maharaj and the Sivananda Bhajan Kirtan Mandali of the Ashram visited Narendranagar in response to an invitation to participate in the Republic Day celebrations organized at the district headquarters. The instrumental music of Parvatikar Maharaj and

the devotional Bhajan-Kirtans of the Ashram Mandali offered as their contribution to that day's programme was immensely appreciated by the district officials as well as the entire public gathered there for the joyous occasion. During the Ashram night Satsang on 26th January His Holiness Swami Sivanandaji Maharaj expressed his benedictory good wishes to the Nation and conducted a special prayer for the welfare, progress and prosperity of Bharatavarsha and the world at large.

DISCOURSES, DEMONSTRATIONS AND MUSIC PERFORMANCES

A series of highly educative and inspiring discourses, and musical performances featured in the past month's Satsang gatherings. Sri P.C. Diwanji, the learned savant lectured on Yoga. Sri Sivasubramania Sastry discoursed on Dharma. Brahmachari Prem Chaitanya is at present giving a series of connected lectures with apt illustrations and quotations upon Bhakti Yoga with the theme God-realization through the path of devotion. Sri Jyotirmayanandaji's Gita-lectures and Sri Swami Prajnananandaji's daily talks as well as Sri A.P. Rajan's Taittireeya Upanishad's discourses are continuing. On the 27th Sri S. Joshi of the Delhi Divine Life Society Branch gave a beautiful discourse on the essentials of spiritual life and realization. Sri Pt. Atmaramji gave a moving piece in traditional Katha style of the Krishna-Sudhama episode in Hindi poetry and held the hearts of the listeners. Sardar Karam Singhji, the Bhagat musician of our Delhi D.L. Centre treated the gathering to his rare devotional music so very full of Bhav and Bhakti. The above three devotees came specially for the Republic day holidays to offer their Seva before Sri Gurudev's divine Satsang at Anand Kutir.

The presence of Major R.R. Rao (of the Army Medical Core) and family provided a feast of music at Ananda Kutir from the New Year's eve up to the second week of January. Major Rao's talented wife Smt. Rajalakshmi Rao gave a number of vocal recitals during their stay at the Ashram. As already mentioned above, the musical programme of Rajamani Iyer's Sivananda Sangeeta Vidyalaya was the highlight of all the musical items of the month.

Special mention has to be particularly made of the divine music frequently

provided upon all auspicious days by H.H. Sri Parvatikar Maharaj, who is spending his winter months at Sivanandashram. He has been giving renderings of difficult Ragas with wonderful facility upon the instrument Rudra Veena, the Sitar, and the Swara Mandali. His music is soul-elevating and heavenly.

Upon two or three occasions, Sri Parvatikar Maharaj gave demonstrations of certain items of research he has been making in the production of supra-fine and highly subtle notes upon the string instruments. His production of sound-effects is at times so subtle that being inaudible to the normal ear they can be caught only by means of microphone amplifier. He also demonstrated drawing out novel sound-effects by certain methods hitherto unexplored. Swami Santananda and Sri Swami Sangeetanandaji Maharaj, Principal of the Karnatic Music Section have been ably giving their helpful co-ordination in all such musical programmes.

THE ANANDA NADA MANDIR

H. H. Sri Parvatikar Maharaj's Centre for the revival of Indian Music in its pure form (Shudha Sangeeta) and research into it whose headquarters was inaugurated by Sri Gurudev winter before last, has now started to function systematically under the personal inspiration and instruction of its holy founder Sri Parvatikar Maharaj with the blessings of Gurudev Sri Swami Sivanandaji Maharaj. The former has decided to make Sivananda Ashram his headquarters in order to firmly establish and conduct the holy work of the Ananda Nada Mandir with his systematic programme of activities. Whenever he happens to go to Badrinath Dham for his stay, he will leave his trained disciples to impart music training to students. At present Sri Parvatikar Maharaj is personally training students in pure music and has also published the first book in music as well as the third issue of his unique musical quarterly magazine, the *Nada Sudha* by name. Further details of the Ananda Nada Mandir, its activities, the *Nada Sudha* Magazine and the prospectus, subscriptions, etc., of both the above will be given in the next month.

VISITORS

The following were among those who visited the Ashram during the period December-January : Maj. (Dr.) R.R. Rao and

family, Calcutta, Inspector General of Police, Bombay, President and Secretary of the Sri Badrinath Temple Committee, Ramesh C. Anand of Nairobi (Africa) with wife and three children, Mr. Mrs. L. P. Razdan, N. Delhi, Sri Omji and party from Royapuram Branch, Sri Bhagyalakshmi Sankaran, President, Dakshina Bharat Samaj, Dehra Dun.

Foreign Sadhaks at Ananda Kutir are :— Dr. & Mrs. (Dr) Phausalkar (Daddar), Wing Com. and Mrs Shipurkar, Mrs. Hillary Perry-Keene (Calcutta), Fiona Margaret Mitot (Hong Kong), Peter Charles Tahuteau (Australia), Mr. Gorden C. Greenbury (London), Andreas Naumann (Germany), Mr. Donjefferies (Australia), Uurto Iris (Finland).

MEDICAL AID

Free Medical Aid given during this period by the different charitable hospitals is as follows :

Sivananda General Hospital—1075 patients approximately, Sivananda Eye hospital—600 patients approximately, Ayurvedic Free dispensary—182 patients, Homeopathic Section—about 70 cases.

NEWS FROM OTHER D.L. CENTRES

Through the devoted efforts of Rev. Srimati Varalakshmiji the Sivananda Public Library has been started at New Delhi with the enthusiastic co-operation of Sri Vani Bai Ram. Similarly Sivananda Pustakalaya has been opened by Sri Bhuvanendra Baruva and his associates under the auspices of the newly inaugurated Ajmer D.L.S. Branch.

Sri Narayan W. Saraf, Sivananda Yoga School, Hamburg has brought out the *Gottliche Botschaft*, to propagate Divine Life message in German language. The Brihad Gujarat Divine Life Societies have organized and conducted a successful free Eye Camp at Mandoli. 278 surgical operations were successfully performed through the able and expert Seva of Dr. Sivananda Adhvaryoo, Dr. Harshadhbhai Adhvaryoo and their associates. French translations of valuable leaflets and pamphlets of Swamiji's teachings have been brought out now through our Centres abroad. New books of His Holiness Swami Sivanandaji are : Sivananda Vani, Sivananda Smriti, Health Hygiene, Voice of Siva (Telugu), Analects of Sivananda, Esse-

Continued on cover iii

Continued from page 48.]

nce of Teachings of Sivananda, and Care of the Eyes. We have to tender our grateful thanks to Sri Babu Kashiram Guptaji and to the General Printing Works, Calcutta for their loving offering of the beautiful Divine Life Society Calendar for 1958. Thanks are also due to the Tasker Town (Bangalore) Divine Life Branch for their calendar with Tricolour illustration of Sri Guru Maharaj. We acknowledge with thanks the beautiful copies of Sri Nama Ramayan and Sadhana Kram published by Allahabad, Lukherganj Divine Life Society Branch.

SIVANANDA CHARITABLE DISPENSARY, AZAMGARH

On the 25th January, Sri Swami Sivananda inaugurated the Sivananda Charitable Dispensary, Azamgarh, to be conducted by Dr. Kedar Nath Ghorey (Homoeopath), a student of Sri Swami Vishnu'dhanandaji. "Serve the poor free. You will earn the Grace of the Lord. Money will come. Dispensary will flourish. You can charge reasonable fees in the case of those who can afford," said Sri Swamiji Maharaj.

UNPRECEDENTED DISSEMINATION OF SIVANANDA'S GOSPEL IN GERMANY

Sri Henrich Schwab, of Lebensweiser-Verlag, Gattenbach, Badingen, who is so persistently and enthusiastically engaging himself in the dissemination of the Gospel of Sri Swami Sivananda in Germany, has already published seven German editions and two English editions of the Works of Sri Swamiji. They are :

IN GERMAN

1. Hatha Yoga.
2. Dreifacher Yoga (Triple Yoga).
3. Yoga im Taglichen Leben (Yoga in Daily Life).
4. Kriya Yoga.
5. Die Ersten Stufen (Easy Steps to Yoga).
6. Die Botschaft Swami Sivanandas (So Says Sivananda).
7. Swami Sivananda (A biography by A. B. N. Sinha).

He has also published :

IN ENGLISH

1. Practice of Yoga. 2. Sivananda Gita (with Commentary by Swami Sivananda). The other works of Sri Swami Sivananda, which have been translated into German or are being translated, and which Sri Henrich Schwab proposes to publish within this year and next year are :

1. Raja Yoga.
2. Daily Meditations.
3. What Becomes of the Soul after Death.
4. Yoga Sambhita.
5. Science of Pranayama.
6. Essence of Yoga.

The above six works are proposed to be published in this year, while the following nine works are scheduled for publication in 1959 :

1. Secret of Self-realization.
2. Japa Yoga.
3. Lectures in Yoga and Vedanta.
4. Practice of Nature Cure.
5. Mind, Its Mysteries and Control.
6. Inspiring Messages.
7. Health and Long Life.
8. Metaphysics of Yoga.
9. Dictionary of Yoga-Vedanta Terms.

All communications may be addressed, by those interested in the above-mentioned literature, to :

Sri Henrich Schwab,
Lebensweiser-Verlag, Badingen-Gattenbach, West Germany.

FOREIGN EDITION OF SWAMI SIVANANDA'S WORKS

YOGA FOR THE WEST

The first American (English) edition, revised and enlarged and handsomely got up is now made available by Sri Marshal (173-04-116 Avenue, St. Albans, New York, NY), at 3 dollars per copy. The book is also available at the Candle Light Shop, 417 NW 20th Street, Miami 36, Fla. U.S.A.

CONSTRUCTION OF KUTIR AT SIVANANDANAGAR

Away from the din of modern cities and yet not far removed from such amenities as are necessary for comfortable living, Sivanandanagar (near Rishikesh, U.P.), offers adequate facilities for rest-giving holidays as well as for settling down after retirement. Here, in sylvan solitude, spiritually soothing atmosphere, on the bank of the holy Ganga, many devotees spend their holidays in the saintly company of Sri Swami Sivanandaji Maharaj. For this purpose they have constructed small residential quarters of their own. Anyone is welcome to do so. The ground space is provided free of cost. Construction charges for a single room now comes to Rs. 2,500. For details please write to :

Secretary, Divine Life Society, P.O. Sivanandanagar, Rishikesh, U.P.

THE YOGA-VEDANTA FOREST UNIVERSITY

DAILY PROGRAMME

4.30 a.m. Brahmamuhurt meditation class. Conducted by Sri Narasimhulu.

6 a.m. Yoga Asana class: conducted by Sri Swami Sadasivananda & Sri Krishna Swami

3 p.m. Discourses on Srimad Bhagavata by Sri Swami Jyotirmayananda.

Discourses on Mahabharata by Sri Swami Sankarananda

7.30 p.m. SATSANG.

Inspiring Sankirtan by Sri Swami Amarananda, Sri Swami Santananda, Sri Swami Brahmananda and party.

Study of Sri Ramacharitamanas.

Lectures on Gita by Sri Swami Jyotirmayananda, Narada Bhakti Sutras by Sri Prem Chaitanya, and Panchadasi by Sri Nilakantha Brahmachari.

Devotional Music by Sri Swami Sangeetananda, Sri Swami Sadasivananda, and Sri Swami Santananda. "Wisdom in Humour" by Sri Swami Ranganathananda.

Training in lecturing: Sri A. P. Rajan, Sri Santosh, etc. Concluding Sankirtan and Philosophical Songs in English by H. H. SRI SWAMI SIVANANDAJI MAHARAJ.

NOTE : 1. For students of Bhakti Yoga: Thrice a day Puja is conducted at the Viswanath Mandir—4.30 a.m., 9 a.m. and 4.30 p.m. In the BHAJAN HALL Akhanda Mahamantra Kirtan goes on throughout the day with aspirants taking part by turns. 2. For students of Karma Yoga: The Sivananda General Hospital (working hours 8 to 11 a.m., 4 to 6 p.m.) and the Eye Hospital (working hours 4.30 to 6 p.m.), the offices of the Divine Life Society, and the whole Ashram offer the best field of selfless service. 3. Personal instructions are received by seekers and students from the senior professors who receive them by appointment. 4. Music training is imparted by Swami Vidyanandaji, Swami Sangeetanandaji, Swami Venkatesanandaji, Swami Sadasivanandaji and others of the Music College.

SIVARATRI

The Vrata of Mahasivaratri will be held at Sivanandanagar on the 16th of this month. There will be a grand worship at the Viswanath Mandir during the day and throughout the night with Abhisheka, Archana, and chanting of Rudri Chamakas, besides chorus Akhanda Kirtan of the Panchakshara Mantra. Devotees of the Lord are welcome to participate in the Vrata, after having informed us of their arrival. Puja also will be offered on the sacred occasion by proxy on behalf of individual devotees, on request.

The Viswanath Mandir is a unique centre of worship, which is open to everyone, irrespective of any distinction of caste or religion. Situated on the sylvan slopes of a foot-hill of the Himalayas worship is offered here in the morning, forenoon, evening and at night, besides ceremonial Pujas on special occasions. Ati-rudra Mahabisheka and Havan are performed for world-peace and commonweal from time to time and on special occasions, in addition to special worship with Abhisheka, Archana, and Mahamrityunjaya-mantra Havan for the welfare of devotees, on request. The Temple also holds prayers for the peace of the departed souls.

—Manager, Viswanath Mandir, P.O. Sivanandanagar, Rishikesh, U.P.

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